

CHRISTIAN PHILANTHROPIST.

DEVOTED TO LITERATURE AND RELIGION.

PUBLISHED EVERY TUESDAY, BY DANIEL K. WHITAKER, NEW-BEDFORD.

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No. 29.

MISCELLANY.

FOR THE CHRISTIAN PHILANTHROPIST.

"Faith, Hope and Charity—the greatest of these is Charity."

It must be a matter of grief to all good Christians, that in an age when the opportunities for knowledge and improvement are so multiplied; when the kind affections and good feelings of mankind are, on every other subject, at their zenith—the stigma should rest upon our name, and the blot on our memory should go down to our children's children, that in the highest, most interesting, and most important concern of this life, viz: in matters of religion, the seeds of uncharitableness should still remain. That this is the case, we have only to look around us, and mark the movements of the religious world, to be satisfied; nay, the seed has been fostered and cultivated, till it has reached its full maturity, and burst forth with an acrimony and virulence equalled by nothing since the dark ages of Romish persecution. I cannot reconcile with what I conceive to be the distinguishing and the most heavenly trait of Christianity, that spirit of illiberality and intolerance, which regards as eternally damned, and refuses to hold intercourse with all who, after diligent and prayerful study of the Scriptures—who, after using all the weak talents, of which they are possessed, in the enquiry, and waiting upon God for a blessing on their pursuits, cannot discover the doctrine it would hold out to them as scriptural, and will not violate their conscience by professing to entertain what is not, in their humble estimation, "the faith once delivered to the saints."

Amid the various conceits and the innumerable trains of thought that occupy the minds of different men, why should we wonder that their interpretations of scripture do not entirely agree? It is true, indeed, as the orthodox believers say, there is but one Christian doctrine—but who among weak and mortal men shall undertake to determine what is essential and what is not? Who shall take the seat of authority, and say to his fellow-men, capable as himself of judging between truth and falsehood, "Believe this, and you are a Christian"—"Deny this, and you are an infidel, no better than a Pagan or Mahometan." To such, and many such sad experience tells us that there are, I would urge that short but comprehensive precept of our Saviour—"Judge not, that ye be not judged."

I have been lead to these remarks by reflecting on the conduct of Calvinistic Associations, one of whose rules it is to excommunicate and consider as an outcast every one of their number, who is so bold as even to enquire into the validity of the doctrine of the Trinity, or any other of the tenets of Calvin, however exemplary may be his life; however irreproachable his whole character, public and private. They have a right, indeed, and mayhap it is proper for them—if their Association is declaredly and exclusively a Calvinistic Association—to banish from their meetings all who do not hold the articles of this belief; but will they, on that account, presume to decide their fate for eternity? And shall they publicly, from the sacred pulpit and to the world, pronounce

them objects of God's just and irremediable displeasure? Already have the feelings of several of the best clergymen, with whom God has blessed the world, been wounded—deeply, incurably wounded, by this unchristian treatment—already have the hearts of multitudes of pious men been stung to the quick by this insult upon Pastors whom they venerate, friends whom they admire, and spiritual fathers whom they love with the warmest yearnings of affection.

The principal, the open and avowed object of Calvinists in following this course, is to spread the influence, and increase the circle of their belief—but have they chosen the most effectual means for attaining this end? Will the doctrines, which produce such an effect upon the feelings and character, be received as the doctrines of Christianity? Will not all prudent persons, ere they subscribe, as to the word of God, to the tenets proposed for their belief, ask themselves, "if" in them "there be any thing lovely?" Is there in this intolerant conduct any thing of that spirit, which actuated the meek and lowly Jesus? Of that Spirit which went about doing good, gently reclaiming the wanderers from the path of happiness, healing the sick, and teaching as the foundation of his system, love to God and man? Is this the spirit of him, whose life was one continued scene of humility and forbearance, and who, while expiring on the cross, which the malice of his enemies had raised, amidst the shouts and revilings of the multitude, prayed, "Father, forgive them?" No—it is impossible to conceive a course of conduct more exactly opposed to the whole tenor of Christ's doctrine and example—or one more revolting to every good feeling and principle implanted in the soul of man.

FROM THE UNITARIAN MISCELLANY.

DOCTRINE OF ATONEMENT, As affecting the Practical Virtues.

We shall now consider this doctrine as it affects the character and conduct of men in their social relations. What is its power to strengthen the bonds and preserve the harmony of society, to scatter the seeds and cherish the growth of charity? What is its power to promote the love of neighbours and friends, to call out the gentler virtues of sympathy, mercy, gratitude, to subdue the passions and moderate the desires, to teach man forbearance, forgiveness of injuries, a disregard of self, and a disinterested good will towards others? Has the doctrine of satisfaction any sanctifying influence in attaining these ends, or in setting up the standard of good morals in the lives and hearts of men? To this inquiry I now proceed.

In the first place, it might with safety be laid down as a general position, that a doctrine, which affords such feeble aids to piety, cannot exert much power in the cause of morality. It is not to be expected, that a doctrine, which presents so few motives to the love of God, will lend much encouragement to the love of men. Morals and piety spring from the same source. All human virtue, as far as it depends on motives distinct from immediate happiness, has its foundation in the character of God, or rather, in the views entertained of his character. The conduct of men, who act from reflection and principle, will be such

as they conceive to be consistent with the attributes, the dispensations, and the will of the Deity. In the acts of praise and devotion, or in any deeds of piety, they will be moved by the same general causes, as in the duties of morals. The will of God, the love of his excellence, the fear of his displeasure, and the hope of his rewards, will be equally the motives to your prayers and penitence, and to your righteous conduct as a member of the social compact. Hence it is, that the doctrine of satisfaction, just in proportion as it weakens the obligation of piety, will destroy the tone of the moral feelings, and diminish the inducements to the practical virtues.

If we go into particulars, we shall find this conclusion supported in its broadest latitude. The religion of Jesus reveals to us a future state of being; it tells us of rewards for the good, and of punishments for the wicked in that state; it tells us also, of a preparation for the blessings of the future, which consists in a freedom from sin—"Without holiness no man shall see the Lord." It is, then, an inquiry of no little moment, how this preparation is to be made. How are we to escape the guilt of sin, and become holy? What have we to do in this work, and what are our guides? If we have nothing to do, we may be at ease; if we have a part to act, it is a concernment of infinite interest to us, that we know what it is, and be not idle. Those who read the Scriptures cannot fail to discover, that we have much to do, and that our duties are of two kinds, as pertaining to God, and to man. We have before seen how little aid the doctrine of satisfaction affords to the former; and it will soon be seen, that it is equally defective in respect to the latter.

No higher model can be presented to our imitation, than the example of the deity; and to this example we are in many instances referred in the Scriptures. It was the injunction of our Saviour, "Be ye merciful, as your Father also is merciful;" and again, "Be ye perfect, even as your Father in heaven is perfect." In other words, he would have us imitate the example of our heavenly Father, as far as it is possible for us in our present state, as a means of virtue and a preparation for his future service.

Let this rule be applied in one or two particulars only, as for instance, the exercise of mercy and forgiveness, and see to what conclusions we shall be brought. From the Calvinistic views of atonement, what do we learn respecting the mercy of God? We are told, that all men, in transgressing the laws of their Maker, have excited against them his anger, that he exacts a rigorous punishment without regard to the weakness of his creatures, or their proneness to err from indiscretion, ignorance, or precipitancy; and that he shows no symptoms of lenity on account of their originally depraved nature, or the temptations and calamities, which attack and oppress them. No, his demands are imperious, he yields not to compassion, but insists on a full satisfaction, either in the eternal ruin of the offenders, or in the equivalent sufferings of a substitute! The cries of mercy are then heard, that is, when there is no room for mercy, and the unhappy objects of divine wrath are saved from perdition.

Now, suppose this example to be followed among men, and that all, who have the power,

should inflict a condign punishment on every transgressor of a human law, unless his redemption were purchased by the tantamount sufferings of another; or suppose every individual to pursue with vengeance every other individual, who, either by accident or any other cause, should encroach upon a civil or private right, and this without any regard to the capacity or circumstances of the transgressor. Such a system of exacting and punishment would be in strict imitation of the example of the Deity, as set forth in the doctrine under discussion. Do you see any thing in it advantageous to the interests of society, or calculated to ameliorate the condition of men? Do you behold any thing, which can soften the temper, humanize the heart, or draw out the tender and amiable traits of our nature? So far from it, that the very lineaments of mercy are obliterated from the character of God, and must be so from the character of men, if they copy this example.

Turn next to the divine command of forgiveness. How does this exalted virtue appear in the conduct of the Almighty towards his creatures? According to the satisfaction scheme, he forgives no one until he has received a full reparation.—That is, he forgives nothing, for there can be nothing to forgive after a reparation is made.—Notwithstanding it is one of the golden precepts of the religion of Jesus, that men shall forgive their brethren; notwithstanding we are required to ask in our prayers, that our heavenly Father will “forgive our trespasses, as we forgive those who trespass against us;” notwithstanding he has repeatedly declared his long suffering, and his willingness to forgive the sincerely penitent; yet we are here told, that he will not bear with them, will not forgive, till they have been punished to the utmost. Let this example of God be the rule of human conduct. Let men refuse to forgive their brethren an injury, till they have received such a satisfaction as they may justly demand, and pursue all delinquents into the miseries of a prison or of death. It is true, they will do no more than insist on the stern demands of justice, by executing the rigours of the law; but they will at the same time shut out the light of mercy and forgiveness from the human breast, and banish the numerous train of virtues, which are their constant attendants, and which afford the greatest solace to the pious mind, and the strongest incentives to good morals. Other instances might be adduced to illustrate this part of the subject, but these two are enough.

SERVICE OF GOD—AN EXTRACT.

What is the service of God? Or, what does God require of us, as the conditions of his present favour, and his final acceptance? This is the great inquiry, in answering which, the christian world has been divided into so many sects, and the seamless coat of Christ has been rent into a thousand unseemly fragments. Great numbers of creeds are formed, in open hostility to each other, and all claiming the sanction of God's word for all their unintelligible, and for all their contradictory expressions and articles. Ask a Roman catholic, what is christianity, and what are the conditions of the final favour of God; and he will refer you to the authority, and worship of his church. Propose the inquiry to a protestant, and all the articles of the creed adopted by his church will be arrayed before you. He will perhaps shut out from hope all who are not elected by the sovereign pleasure of God, even without any foresight of their faith or good works. He will tell you, that all mankind were, for Adam's sin, doomed to eternal torment; that some, however, by God's election, are to be saved; that Christ died to satisfy the divine justice in their salvation; and that

it is by an almighty and irresistible grace, that God calls, sanctifies and saves those, whom he has thus elected to eternal life. He will tell you that man, by nature, is not only incapable of God's service, or of doing his will, but that he is born an enemy of God, and with a heart at enmity with all goodness; that even before an infant has done any evil, he may be condemned to everlasting burnings; that an unrenowned man is incapable of doing any thing to obtain a renewal of his heart; and that his very prayers and endeavours to please God, while yet he is not thus sanctified, are sin. But because we sometimes see religious zeal running out into these excesses, and because some of its primary principles, as we think, are in direct opposition to those of the gospel, it would be very unjust to infer, that there are not many who adopt these very sentiments, of a truly christian temper and life. Their christian affections and conduct however are derived, not from these peculiarities of their faith, but from the influence of the word and will of God, upon them; of that very word and will of God, which are equally acknowledged by many who widely differ from them, as by themselves. They are mistaken, as we think, in several of their views of the character and service of God; and it is particularly in their erroneous conceptions of God, of the nature and condition of man in this world, and of the design of the coming and of the death of our Lord, that the excitements of passion originate, which are mistaken for revivals of religion. And it is through the influence of these mistaken views of religion, that terror is employed as the great agent, for accomplishing the purposes of the gospel.

The love of God is the main spring of all the duties of the christian life. We attribute to God's love to us, our existence and capacities; all that makes this life a blessing; all that Christ has done for us; and all for which we hope in heaven. The love we owe to God therefore, necessarily implies that love of Christ, and that humble, grateful and affectionate acceptance of him, to which we are called by our religion. It implies a constant regard to the presence, attention to the providence, and submission to the will of God. It implies not alone the obligation of prayer, but that love of communion with God, and that strong sense of the privilege and honor of intercourse with him, which will make it indispensable to our happiness. It implies the highest estimation of the opportunities we have as christians, to worship him daily in secret, and in our families; and to join with those who meet for his worship on the Sabbath. It implies habitual gratitude for his benefits, and an unreserved trust in the wisdom and goodness of all his appointments. I might even say, that the love of God implies universal obedience; for our religion makes it the first principle of all obligation; the life giving principle of every personal and social virtue, as well as of every office of devotion.

The following article appeared in the *Berlinische Nachrichten*, under the head of “Scientific Intelligence:”—

“The high and flourishing state of intellectual improvement to which the United States of America have attained, is perceptible among others from this circumstance, that the ‘*Journal of Arts and Sciences*,’ edited by the members of the Royal Institution of London, is re-published in North-America.* Each number of that journal contains 14 crowded sheets, large octavo, and embellished with engravings, (sometimes coloured.) Though no premium is required on the re-printing of this work, yet the expenses, particularly in America, cannot be inconsiderable; and as the American

*By James Eastburn & Co. New-York.

publisher nevertheless subjects himself to those expenses, we may from this infer the number of purchasers, a number which would be truly wonderful in so young a state as North-America, were it not that this part of the world in every respect approaches with uncommon rapidity towards a perfected state of formation. Already in the year 1783, six years before the French Revolution, the Abbe Galiani, one of the most sensible and penetrative writers of Italy, (see Grinim's Correspondence) wrote to Madame D'Epinay, the amiable author of *Conversations de Emilie*, (a work which the French Academy crowned with a prize,)—“As to the reforms—savings at the court and in the civil administration—which you announce to me, as near at hand, I am very well pleased with them, especially as none of them affect me personally. However, Livius has already said in his age, which was very much like ours: ‘ad hoc tempora ventum est, quibus nec vitia nostra, nec remedia pati possumus.’—We live in such a time, that the remedy is just as dangerous as the disorder. “Do you know, dear friend, how we are off? Europe is about tumbling down, and to move over to America. Here in Europe every thing is worn-eaten and rotten: laws, religion, arts and sciences, and all this will rise anew in America. I say this by no means in a joke, and it has nothing at all to do with the disputes between England and America. I have announced and preached these twenty years, and hitherto every thing that I have predicted has been tolerably fulfilled. Therefore do not, as you intend, buy a house on the *Chaussee D'Antin*, in Paris, but purchase one for yourself in Philadelphia. For the rest, I shall not fare so remarkably well in the impending revolution of things, as there are no Abbays in America! And on the value of the state constitution of America the English themselves are pretty well agreed. One of their best heads, *Roscoe*, judged of it in a public speech: “It is not desirable only, but also to be hoped that political chemistry may yet discover ways and means to combine a very high degree of civil and personal liberty; with high rectitude in public life and in civil administration.”

The example of a rising free state warrants us in the anticipation, that so desirable a union can by no means be considered as unattainable.

In a narrative of an overland journey to India, written by Donald Campbell, Esq. is the following humorous story:

“During the American war, about that period when the king of France was manifesting an intention to interfere and join the Americans, a worthy alderman in Dublin, reading the news paper, observed a paragraph, intimating, that in consequence of British cruizers having stopped some French vessels at sea and searched them, France had taken *umbrage*. The sagacious alderman more patriotic than learned, took the alarm, and proceeded with the paper in his hand, directly to a brother of the board, and with unfeigned sorrow, deplored the loss his country had sustained, in having a place of such consequence as *Umbrage* ravished from it! desired to be informed in what part of the world *Umbrage* lay. The other, after a torrent of invective against ministers, answered that he could not tell, but it must be a place of importance, said he, for I have often heard it mentioned. They then waited on a neighboring bookseller, for information, who told them he believed there was no such place; but upon their triumphantly reading the paragraph from the newspaper, he shrewdly told them that he supposed *Umbrage* lay somewhere on the Coast of America. They retired partly satisfied, while the arch bookseller spread the story over the City—the papers were filled with satirical squibs—caricature prints recored the

patriotism of the magistrates, and a mob at their heels huzza'd for the taking of *Unbrage*, until their political zeal was cooled to a temperature more consistent with their information."

"When the celebrated Mr. Maclaurin was travelling in France, he accidentally fell into the company of a learned Jesuit, with whom he travelled several leagues; and, after some mathematical conversation, the Jesuit discovered and most emphatically lamented Mr. Maclaurin's heretical principles, and kindly offered his assistance to bring him into the true Catholic Faith; and, by solving all his difficulties, to introduce him into the pale of that church, out of which he could hope for no salvation. Mr. Maclaurin most cordially embraced his offer;—in consequence the discourse turned for some hours on the doctrine of *transubstantiation*. After a full discussion of the subject, the Jesuit, eagerly embracing him, exclaimed, "My dear Mr. Maclaurin, you are the best, the truest friend that I ever met with. How happy am I in this blessed opportunity of your conversation! I shall never forget the obligation which I am under to you, above all men living."—Mr. Maclaurin startled, and beginning to flatter himself that he had turned the tables, and converted his converter, asked him wherein the obligation consisted? "Why really," said he, "you have made this same doctrine of *transubstantiation* appear so very *absurd* and so very *ridiculous*, that for the future, I SHALL HAVE A WORLD OF MERIT FOR BELIEVING IT."

REMARKABLE PREDICTIONS RESPECTING PIUS VII.

The present Pope has often related to his friends the two following anecdotes relative to predictions of his elevation to the tiar:—

He was a Benedictine at St. Callisto, when his townsman and relative Braschi, afterwards Pius VI. filled the post of minister of Finance at Rome. He sometimes dined with him, and after dinner they generally went together to St. Peter's, where Braschi prayed at the tomb of the Prince of the Apostles, for whom he testified peculiar veneration. One day, proceeding as usual to the cathedral, when they were near the bridge of St. Angelo, an old woman perceived them and fell upon her knees before them. Monsignor Braschi supposing that she was soliciting alms, sent a servant to give her a piece of money. The woman, however, refused the donation, declaring that she "could not help falling on her knees from veneration and astonishment to see two Popes riding in one carriage."

After the election of Pius VI. to the papal chair, Charamonte stood to view the ceremony of his elevation near an acquaintance, the Abbate Penacchia. The latter abruptly turned to him and said: "Take good notice how the Pope conducts himself on this occasion, as you will succeed him and have to go through the same ceremony." When this event actually took place the Abbate Penacchia was still living, and reminded his Holiness of his prediction.

While Petrarch was most indefatigably employed upon his epic poem of "Africa," his patron the Bishop of Cavaillon, fearing that his close application would destroy his health, which appeared to him already injured, came one day and asked him for the key of his library. Petrarch, not aware of his intention, gave it him immediately. The bishop, after having locked up his books and papers, said to him, "I command you to remain ten days without reading or writing. Petrarch obeyed, but it was with extreme reluctance. The first day that he passed after this interdiction, appeared to him longer than a year; the second he had a violent headach from morning to night; and on the third he felt some symptoms of a fever.

The bishop, touched with his condition, restored to him, in the same moment, his key and his health.

Christian Philanthropist.

NEW-BEDFORD, NOVEMBER 26, 1822.

THE PRESENT TIMES.

When nations are at peace, ideas spring up in the silence of reflection which give a new aspect to the state of affairs; cheerful scenes are opened to the mind which animate and delight it; magnificent prospects are unfolded, that astonish and inspire it; the tide of improvements flows on; liberty gives to virtue and wisdom what it takes from the noise and tumult of public concerns; inventions are multiplied; knowledge is spread; principles are discovered; theories are started in every province of intellect that can be explored by the enterprising and inventive genius of man.—Happy is that country which secures to its citizens the inestimable blessings of liberty and peace! Happy is America that enjoys these blessings and secures them to her sons! Philosophy may now be studied without presumption or reproach.—Despotism no longer keeps the minds of the people in awe, or prevents the development of new truths. Eloquence, the bulwark of freedom, the loadstar of national glory, receives support from the only power that is able to withstand it. Every thing that tends to civilize, to enlighten, to adorn, to aggrandize human nature, advances with rapid strides towards its perfection. Is not the present a golden era, in which the visions of fiction are realized? Is not America a land where the graces, the arts, the virtues, the sciences, have met, and where they have conspired to raise her high among the nations of the earth. Yes, America, that spot of earth we call *our* country, is the theatre of many improvements, of many discoveries which philosophers witness with delight, and which historians hereafter will contemplate with enthusiasm and pride. If there ever was a period when we ought to feel that patriotism is not a name, it is the present moment; it is the instant that such words of hope, of ambition, and of happiness are dropping from our pen. The eyes of Europe are attentive to the greatness and grandeur of the American name. Ought we not to cling to our national institutions with an affection that nothing can lessen, with an ardour that nothing can quench? Ought we not to think of our national privileges with a pride that shall stimulate our love of country, and give birth to the highest and most heroic efforts? What is there in a republic that does not draw the soul to virtue? What impulses does it not give to learning! To what heights of glory are we led by liberty! Who shall calculate the progress of improvement in so enlightened an age like the present? Let us then, while, as Americans, we respect our institutions, exert our best talents to preserve them sacred from reproach, and acting like true philosophers, pursue with unremitted diligence every object that is calculated to ennoble and dignify our rational existence.

INSTALLATION.

In *Little-Compton*, on the 20th instant, Rev. EMERSON PAINE, was installed as Pastor of the Congregational Church and Society of that place. Introductory prayer by Rev. Mr. Thompson, of Rehoboth; sermon by Rev. Dr. Austin, of Newport, from 2 Tim. ii. 1. "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." Consecrating prayer by Rev. Mr. Wight, of Bristol; Charge by Rev. Mr. Andros, of Berkley; Right hand of Fellowship by Rev. Mr. Coleman, of Tiverton; address to the Church and Congregation by Rev. Mr. Holmes, of New-Bedford; Concluding prayer by Rev. Mr. Shaw, of Middleborough. The performances were very appropriate and interesting, and the audience large and attentive.

Installation.—Rev. JOSIAH HENDERSON was installed as Pastor of the church and society at *Tisbury*, on Martha's Vineyard, on the 6th inst. Introductory prayer by Rev. J. Henderson, Sermon by Rev. Joseph Thaxter, of Edgartown—Text James 4th 11, 12, Charge and Consecrating prayer, by Rev. Jonathan Smith, of Chilmark. Right hand of fellowship and concluding prayer by Rev. S. F. Swift of Nantucket.

MARRIED.

In this town, on Monday evening last week, by the Rev. Mr. Morgridge, Capt. JOE SWIFT to Miss CHARLOTTE BRIGHTMAN.

In *Dartmouth*, on Sunday evening last week, by H. Slocum, jun. Esq. Mr. AMOS C. BAKER, of Dartmouth, to Miss LYDIA BROWNELL of Westport.

In *Westport*, By N. C. Brownell, Esq. Mr. DAVID WING to Miss SAVIAH GIFFORD, youngest daughter of Capt. Jonathan Gifford—Mr. EDMUND TRIPP, jun. to Miss CYNTHIA CASE, all of Westport.

In *Middleborough*, 30th Sept. Mr. WILLIAM MURDOCK to Miss MARY SAMPSON—3d inst. Mr. EDWARD G. PERKINS to Miss HARRIET G. WILDER—7th, Mr. WILLIAM BURGESS to Miss LUCY PEIRCE—10th, Mr. ABIEL SOUTHWORTH to Miss MARY SHAW.

In *Taunton*, on Monday last week, by the Rev. Mr. Hamilton, JAMES SPROAT, jun. Esq. to Miss ELIZA ANN BAYLIES.

In *Nantucket*, Mr. ALEXANDER G. HUSSEY to Miss LUCRETIA MYRICK.

DIED.

In *Middleborough*, 24th ult. widow DEBORAH GISEY, aged 65—17th inst. Mrs. SALLY, wife of Mr. James M. Leonard, aged 27.

In *Plympton*, 13th inst. Mr. MARSTON SAMPSON, aged 37, Agent of the Wool Manufacturing Company.

In *Taunton*, Mrs. Susannah Stephens, aged 72, widow of Mr. Samuel Stephens, late of Wellington.

On *Cutterhunk Island*, 12th inst. Mrs. HANNAH SLOCUM, aged 47, wife of Capt. Holder Slocum. By this event of Divine Providence the husband is deprived of a kind and affectionate companion, his children of a tender and watchful parent, and all who knew her, of a benevolent and faithful friend.

In *Hanson*, Mr. Lot Ramsdell, aged 75, a revolutionary pensioner.

In *Duxbury*, Capt. Job Sampson, aged 56—Mrs. Sophia Peterson, aged 40, wife of Mr. Samuel Peterson.

In *Newport*, Miss Penelope Godfrey, aged 72.

In *Nantucket*, SARAH, daughter of Mr. Peleg Folger, aged 27 months.

In *Bristol*, R. I. Mr. William Gladding, aged 70, a revolutionary pensioner.

Drowned, off Cape Horn, in April last, from on board ship *Alliance*, of Newport, Mr. George Allen, aged 22, son of Sion Allen, Esq. of Tiverton.

NOTICE.

THE Copartnership heretofore existing under the firm of TOBEY & BLACKBURN is this day by mutual consent dissolved. All persons indebted to said firm are requested to make immediate payment to John C. BLACKBURN.

APOLLOS TOBEY.

JOHN C. BLACKBURN.

New-Bedford Nov. 22. 1822.

S. TOBEY, 2d, and J. C. BLACKBURN, inform their friends and the public, that they have formed a connection in business, under the firm of TOBEY & BLACKBURN, corner of Water and Center-streets, where they offer for sale a general assortment of Fall and Winter Goods.
Nov. 26.

LAND FOR SALE.

A LOT of valuable Land, situated in the south-east part of *Sharon*, containing about 20 acres, belonging to the Subscriber, will be sold at Auction, at the house of JONA. COBB, Esq. on Friday, 6th day of December next, at 3 o'clock P. M.—Conditions made known at the time of the sale.

JONATHAN WHITAKER.

New-Bedford, November 25.

POETRY.

FROM THE NATIONAL ADVOCATE.

ON THE FALLING LEAF.

EMBLEM of life's inconstancy!
 Thou late wast green and fair,
 Thy form was beauty to the eye,
 Thy fragrance fill'd the air.
 The forest owed to thee its pride;
 The mountain, vale and glen,
 The garden and the hillock's side,
 All smiled beneath thy reign.
 But now the sun, with kindling beam,
 Or zephyr's gentle call,
 No more invite thee or thy stem—
 For thou art doom'd to fall.
 The forest and the landscape mourn,
 That thy short life is o'er,
 And insect throngs no more return,
 To sip from thee their store.
 Yes, fragile leaf, thou now must lie
 Beneath the vulgar tread
 Of man and beast, who late would hie
 Beneath thy verdant shade.
 Emblem of life, uncertain round!
 Thus man puts forth the bloom
 Of youth and health, but soon is found
 A victim to the tomb.

FROM THE AMERICAN STATESMAN.

STANZAS.

Oh, say hast thou mark'd that green ivy reclining,
 In folds round yon oak tree luxuriantly wreath'd?
 I've seen it before, just as fondly entwining,
 And smiling as sweet, when the wintry wind breath'd.
 And e'en were the oak by the lightning extended,
 Still round it the ivy its tendrils would cast—
 Still cling to the arm that its weakness befriended,
 Nor craven-like shrink from adversity's blast.
 And thus it is ever when hearts are united
 By friendship and love: if their thoughts are entwined—
 If reason presides where affection is plighted,
 And hallows each feeling that flows from the mind:
 Then vainly do clouds of misfortune surround them—
 In vain does adversity—sorrow descend;—
 The wreath still exists that in brighter days bound them,
 Forbidding each thought that their union would rend.
 EUPHRONIUS.

ANALECTA.

ANECDOTE OF DR. GOLDSMITH.

Those in the least acquainted with the character of Dr. Goldsmith, know that economy and foresight were not amongst the catalogue of his virtues. In the suit of his pensioners (and he generally enlarged the list as he enlarged his finances) was the late unfortunate Jack Pilkington, of scribbling memory, who had served the Doctor so many tricks, that he despaired of getting any more money from him, without coming out with a chef-d'œuvre once for all. He accordingly called on the Doctor one morning, and running about the room in a fit of joy, told him his fortune was made!—"How so, Jack?" says the Doctor, "Why," says Jack, "the Dutchess of Marlborough, you most know, has long had a strange penchant for a pair of white mice; and as I knew they were sometimes to be had in the East-Indies, I commissioned a friend of mine, who was going out there, to get them for me, and he is this morning arrived with two of the most beautiful little animals in nature." After Jack had finished this account with a transport of joy, he lengthened his visage, by telling the Doctor all was ruined, for without two guineas to buy a cage for the mice, he could not present them. The Doctor, unfor-

tunately, as he said himself, had but half a guinea in the world, which he offered to lend him. But Pilkington was not to be beat out of his scheme; he perceived the Doctor's watch hanging up in his room, and after premising on the indelicacy of the proposal, hinted, that, "if he could spare that watch for a week, he could raise a few guineas on it, which he would repay him with gratitude." The Doctor would not be the means of spoiling a man's fortune for such a trifle. He accordingly took down the watch, and gave it to him; which Jack immediately took to the pawnbroker's, raised what he could on it, and never once looked after the Doctor, till he sent to borrow another half guinea from him on his death bed; which the Doctor very generously sent him.

Theatrical Anecdote.—On the first night of Cooper's performance on the Cincinnati boards, a circumstance happened which should not be lost to the world.

"Othello" was the play. The fame of the great tragedian had drawn a crowded audience, composed of every description of persons; and among the rest a country lass of 16, whom (not knowing the real name) we will call Peggy. Peggy had never before seen the inside of a play-house. She entered at the time Othello was making his defence before the Duke and Senate of Venice: the audience were unusually attentive to the play, and Peggy was permitted to walk in the lobby until she arrived at the door of the stage box, when a gentleman handed her in without withdrawing his eyes from the distinguished performer, and her beau, a country lad, was obliged to remain in the lobby. Miss Peggy stared about for a moment, as if doubting whether she was in the proper place, till casting her eyes on the stage, she observed several chairs unoccupied. It is probable this circumstance alone would not have induced her to take the step she did—but she observed the people on the stage appeared more at their ease than those among whom she was standing, and withal much more sociable—and as fate would have it, just at the moment, Othello looking nearly towards the place where she was situated, exclaimed,

"Here comes the lady."

The Senators half rose, in expectation of seeing the "gentle Desdemona," and Othello advanced two steps to meet her—when, lo, the maiden from the country stepped from the box plump on the stage, and advanced towards the expecting Moor! It is impossible to give any idea of the confusion that followed; the audience clapped and cheered—the duke and senators forgot their dignity—the girl was ready to sink with consternation—even Cooper himself could not help joining in the general mirth: the uproar lasted for several minutes, until the gentleman who had handed her into the box, helped her out of her unpleasant situation.

It was agreed on all hands, that a lady never made her debut on the stage with more *eclat* than Miss Peggy.

A hundred years ago, most sermons had thirty, forty, fifty, or sixty particulars. There is a sermon of Mr. Lye's, an English clergyman, on the first of Corinthians, the terms of which he says I shall endeavor clearly to explain. This he does in thirty particulars, for the fixing of it on a right basis; and then adds fifty-six more to explain the subject. What makes it the more astonishing is, his introduction to all these particulars. It runs thus, "Having beaten up and levelled our way to the text, I shall not stand to shred the words into any unnecessary parts, but shall extract out of them such an observation, as I conceive strikes a full light to the mind of man!"

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